We have seen how in former times Englishmen settled down in India; they often formed unions legal or illegal with the Mogul aristocracy and with others; only too often these unions were little more than concubinage. The fruits of these unions were in no sense looked down upon and many of them undertook work of great responsibility. But after the Mutiny the Anglo-Indian was segregated and treated in a very strange way. He was taught to despise and look down upon the Indian; he was educated in the English manner, but he was rarely given the opportunity of higher education, generally becoming a worker on the railway or something of the kind. An Anglo-Indian friend tells me that he was educated at a school in Calcutta which had a great reputation—many distinguished Bengalis received their education there—but it received no assistance from Government, because it was said that it w[r]as not following the accepted policy in regard to Anglo-Indian education. It is still very hard for an Anglo-Indian boy to get higher education.

The position of this community to-day is tragic indeed. Taught from childhood to look to England for inspiration, with a great record of unflinching loyalty to English interests,, it has lost the sense of belonging to the soil—aliens in their own land[a] but the British do not accept them; they despise them and often vilify them. Give a dog a bad name and it sticks.

The problem of the Untouchable in India, though different in degree, has not been so different in kind from that of the Anglo-Indian. The latter 'compensates for his sense of inferiority by pretending to despise the Indian. The existence of this tragic buffer between the two races has helped to increase racial antagonism. The striking thing is that the children of a mixed marriage in these days, who are brought up as Indians and accepted in